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OUR SUNDAY VISITOR

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Never Before was a Vigorous Catholic Press so Necessary

By Charles J. Mullaly, S. J.

THE past fifty years have witnessed a remarkable change in our daily newspapers. In former days, the daily press was a staunch defender of the political views of the editor or of the owners. Competition for patronage was based mainly on appeals to the political affiliations of its readers. In recent years, our daily newspapers have become a purely business enterprise and they are supported by the vast amount of paid advertising which fills their columns. Political and religious views are for the most part only a mere side issue, and the main point in the minds of the owners is to present an attractive paper giving general information, not only of home and foreign news, but on all topics of general interest. Readers and yet more readers must be secured, for upon the extent of the paid circulation depends the amount of advertising from which the owners draw their revenues, since the sale of papers on the streets does not pay even for the cost of production.

As with the daily papers, so with the national weeklies and monthlies. The old political weekly and monthly are things of the past. Competition is keen for the copy of national advertisers, and as the amount of advertising secured depends upon the circulation, every viewpoint of politics or religion is sacrificed to attract a wider and still wider circle of readers. Like the dailies, the national weeklies, in their effort to steer clear of politics and religion, have drifted into an attitude of religious indifferentism or pure naturalism. When opinions on religious subjects are expressed, it is mainly with an eye to the sensational by printing articles which express something new or different from prevailing religious views.

Constant reading of the daily press and of our national weeklies and monthlies soon has an injurious effect upon Catholics not thoroughly grounded in the Faith. The prevailing spirit of religious indifferentism, and superficial, sensational articles on religion and science, gradually weaken the faith of one not well instructed. He finds his dearest religious beliefs passed over or openly slighted, while page after page is given to the salacious account of divorce proceedings, crimes or the wild utterances of men seeking notoriety by denying the fundamental truths of Christianity. Such utterances are rated as "news," while any refutation of blasphemous statements must not be printed for fear of arousing religious controversy.

Against the evil effects of the secular press, there is need of vigilance in every Catholic home. Parents must guard their growing children and supervise their reading. Again, there is need in every Catholic home of the strong antidote of a Catholic paper and magazine, giving the Catholic viewpoint on topics of the day and explaining clearly Catholic principles.

Catholics of the United States have need of a strong Catholic press. Besides counteracting the religious indifferentism and naturalism of the secular periodicals, the Catholic press is needed to stem the wave of anti-Catholic fanaticism sweeping over the country. The continued growth of the Church in the United States and the excellence of our parochial school system have aroused the forces hostile to us to attempt to destroy, by unjust legislation, the schools which it has taken us years to build and millions of dollars to maintain. The fierce campaign carried on in several states against our parochial schools shows that we have need of strong, well-edited papers to bring the true situation home to our Catholics and to teach them that, unless we are constantly on our guard, greater acts of injustice will be perpetrated against us. Many of these attacks have come in States where Catholics are scattered, and where the absence of a strong Catholic press is all the more urgently felt.

Portugal is a sad example of what a well united anti-Catholic minority can do when there are no strong Catholic papers to arouse Catholic sentiment. On the other hand, the Catholic press of Holland shows what can be done to defend the rights of a Catholic minority.

HAVE IT ONCE A WEEK IN YOUR MENU.

OUR spiritual and our aesthetic taste must be cultivated the same as our physical taste. Nearly all physical ailments today are traceable either to mal-nutrition or lack of nutrition. Hundreds of thousands of children have been permitted to make their own selection of foods in infancy, at which time they set aside many things which would have been good for their physical health. How many children are there today who like scarcely any vegetables? How many are there who do not like any of the many brands of breakfast foods? How many are there who do not even like milk? They relish meat, and eat too much of it; their appetite for cakes and pies, other pastries and sweets, is keen. They usually crave pickles and other condiments as well. But they have a disdain for what is best for their bodily welfare.

The fault rests largely with parents, who permitted the child, when it was first given a seat at the table, to make a full meal on the thing that it liked best; it developed a loathing for certain vegetables, or other foods, for which it should have been compelled to cultivate a taste, in consequence of which its poor little body was month by month deprived of some elements that it needed badly.

Now it is the same with cultivating a taste for reading. The grown-up child has a fondness for a certain line of reading, and he or she will procure from the library, book after book, calculated to gratify the peculiar appetite. Religion had to be *studied;* therefore what pertained to it required effort and work, and it properly belonged to the church and school. Religious literature will never have any appeal for such a person, unless he or she practically forces himself or herself to adopt a reading diet. In other words, this person must indulge in a greater variety of reading matter, prominent amid which should be the Catholic paper.

There are untold thousands of homes in which the Catholic paper is never read, even though it may be subscribed for. It is regarded like some article in the culinary department: it is on hand but seldom used in the family. The kitchen would not be complete without it, but the particular family that possesses it is not interested in the article for which it was especially designed.

Just as thousands of under-nourished children are being practically forced to like milk and some other things; just as many thousands are beginning to eat grains, as nature produces them, whole and entire, so should every member of every family include a Catholic paper in its literature menu—at least once a week. The secular paper is read daily, if not twice every day. That one-sided diet is not good for the mind nor for the heart; it must be balanced by religious literature.

Today is Catholic *Press Sunday.* Therefore make up your mind to take home from church, or to have sent directly to your address, this little paper; *then get its contents into your system.* Lent is approaching, and it is the best time, not only to add religious reading to your diet, but to substitute it for the trashy literature, from which you should fast.

Candlemas and the Increasing Use of Symbols

By Dominic Francis.

THE festival of "Candlemas" (February 2) has, in recent years, come into increasing observance among Episcopalians, and the beautiful ceremonies in connection with it have even spread to some other non-Catholic bodies. The use of candles in religious services, thoroughly Catholic as it is, is not confined to the Catholic Church. Besides the Anglicans the old-fashioned Lutherans have never abandoned the use of them. The symbolism of the lighted candle is so simple and obvious that it cannot help but commend itself to devout people, provided they are not prejudiced against anything and everything that Catholics approve of. The flame, signifying the light of faith, the fire of worship or the warmth of love, according to the interpretation one chooses to place upon it—the wax, traditionally representing the human nature of Christ, as the fire reminds us of His Divinity, these are symbols with which no one can rightly find fault.

I am told that candles are used as symbols in Masonic ceremonies, and the popular custom of placing lighted candles in the windows on Christmas Eve, these, and many other symbolical uses of candles make it quite clear that there is, among educated people, no prejudice against the symbolic or religious use of candles in themselves. That such practices are spreading among non-Catholics is an unconscious compliment to the wisdom of the Catholic Church, which has always made a very prominent use of symbolism in all its forms. This is one of the most obvious ways of teaching a lesson or bringing home a truth, and it is no less telling with the cultured than with the simple and unlearned. Indeed symbolism runs through the most practical and prosaic affairs of life, for the dollar bill is but a symbol of the real money on deposit in the United States treasury, or in some bank and "payable on demand;" while a business man's check is but a symbol of his solvency, and is but worthless paper if his balance does not cover the amount written upon it.

Like all symbols, those used in religious worship are but empty forms, pretty but foolish, if that which they signify be not real. Candles burning on the altars of the Catholic Church mean something, they mean that Catholics believe that the Christ, Whom they worship, is true God and true Man; they typify the Incarnation, and if they did not they would be but mere ornaments. Placed as they are, upon the altar, they express symbolically the presence of Christ in the Most Holy Sacrament, and without that belief as an integral part of the Faith of the Catholic Church they would be but a pretty custom. It is hard to acquit non-Catholics, who use candles in their religious ceremonies of a certain sort of sentimentalism, inasmuch as they make use of recognized symbols without professing belief in the things signified thereby. The more thoughtful of our separated brethren realize this, and deplore the growing custom of surrounding Protestant services with the trappings of Catholicism. There are, of course, numbers of people who thoughtlessly condemn anything and everything which they consider "Roman" simply because it is Catholic. Meanwhile the ceremonial of non-Catholic bodies is becoming increasingly like that of the Catholic Church, and I venture to say this is only possible because the good people, who "like such forms" do not stop to consider what they really mean.

Protestantism rightly rejected the Catholic ceremonies when it repudiated Catholic doctrine, for symbolic ceremonies, without the faith which underlies them and gives them value, are like counterfeit bills and forged checks—they not only mean nothing, but are misleading, not to say dishonest. There was something admirable in the fine sense of honor which led those who left the Catholic Church to expunge every Catholic symbol from their places of worship. But the best that can be said of their descendants who have begun to bring back the old symbolism without bringing back the old faith is that their aesthetic sense has run away with their logic.

The Reasonableness of Christian Faith is Shown

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

SEQUENCE OF THE ARGUMENT:—1, God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that he incorporated a Church with exclusive authority to teach Christianity to the world, that he invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the **united, holy, universal, apostolic, imperishable and infallible organization** incorporated by Christ. Therefore, the Catholic Church is the **one and only authorized** Church of Christ.

VIII.

SOME atheists gratuitously assert that man's belief in God arose and rests in his ignorance of the natural causes of physical phenomena. The assumption of the atheists rests upon the fallacy that an effect is fully explained by its physical causes. A physical cause is one that comes under the observation of the senses. But a whole series of physical causes leaves the problem where it was in the beginning. For example, an automobile moves because the rear wheels propel it, the rear wheels turn because the driving shaft turns and is geared to them. The driving shaft turns because it is engaged by a clutch with the revolving engine shaft. The engine shaft revolves because of the motion of pistons in the engine cylinders. The pistons move because of timely explosions of a gasoline air mixture in the compression chambers of the cylinders. And so on. But the final and complete cause of the auto's moving is not physical. In the last analysis it moves because I want to set all these physical and secondary causes in operation.

Let natural science discover and classify natural physical causes without limit. It still remains necessary to discover the cause of causes, the intelligent author of all the laws of nature.

Imagine a scientific mouse trapped inside a piano. It discovers that the terrifying sound produced by striking a key is produced by the vibrations of a string. Then it proceeds in its researches and discovers that the vibration of the string is produced by the taps of the little hammers. Thereupon, the little mouse, inflated with a blithe assurance like that of the atheist, argues that the sounds produced by the piano proceed from no external agency, but from the uniform operation of fixed laws within the piano itself, to the discovery of which it proposes to devote the rest of its life. Thus this mouse, arguing itself out of the old belief of its kind, becomes convinced that the piano player has no existence. So, too, atheistic scientists, having discovered or learned a few laws of nature, try to argue themselves into the belief that God, the Author of these laws of nature, does not exist. Every one, forsooth, is declared to be out of step except Jim, the atheist.

Again we are blithely told that fear of lightning, etc., lead to their personification as deities to be appeased and propitiated, but evidently fear could only emphasize the belief in God, but could not create it. As a matter of fact progress in physical science has not led to the abandonment of religious beliefs. On the contrary, the greatest minds among scientists proclaim the necessity for an intelligent Author of the world.

BE FAIR AND LISTEN TO A FAIR STATEMENT

(By Theodore F. MacManus, LL. D.)

IT is more than a mere coincidence that the free lover is always a free thinker, even though the free thinker is not always a free lover.

And it is not altogether an accident that authority in religion does not breed rebellion against civil authority.

If people would only think thoughts instead of hatching out prejudiced opinions, the parochial school would have thousands of friends and champions outside, as well as inside the Catholic Church.

For the plain, unadulterated truth of the matter is that the parochial school manufactures, as a sort of a beneficent by-product, a brand of obedience and patriotism which we need badly in our business, at this moment.

One good way to gauge the output of the parochial school is to recapitulate some of the things which it does not produce.

For instance, while we may differ as to whether divorce is a good thing or a bad thing, for the individual, we are bound to agree that it is a bad thing for the state.

Now, we certainly cannot lay at the doors of the parochial school any of the evils that flow out of divorce.

The boy or girl, who graduates from the parochial high school, goes out into the world with the solemn conviction that marriage is a sacrament, and not merely a civil contract.

The only way in which he or she can escape that sacred responsibility, is to abjure the religion which imposes, and reject the school which teaches it.

So, however much of a menace it may be in other particulars, the parochial school stands acquitted in this vital respect.

Divorce has a host of evils attendant on its train which are all threats to the peace and well-being of society.

Not the least of these is that anti-social, anti-national practice which reserves to the individual the right to prevent procreation.

How great a threat is this to the future of the nation, any thoughtful man may realize by even a casual study of recent European history.

Faithless to the teachings of the Church, which made her great, the people of free-thinking, infidel France reserved to themselves the right of life and death over the human embryo.

For more than half a century they pushed this dreadful overlordship to its hideous conclusion—and the population of France stood still, while that of Germany progressed enormously—until she, too, began to practice the iniquitous principles of neo-malthusianism.

It requires no stretch of the imagination to assume that had France been true to the principle of Catholic philosophy, her birth rate and increase in numbers and in health, alone, would have proven a formidable barrier to the invasion of the Germans.

The sociologist will seek in vain to fasten the responsibility for this modern plague on the parochial school and the Catholic Church.

He must look elsewhere for the personal guilt which defies the laws of God and forges chains for the future of America. The Catholic ceases to be Catholic when he sins against the right of the human soul to be born into the world and struggle for its salvation.

The thoughtful American, even though he be himself caught in the meshes of this modern slaughter of the innocents, must therefore say of the parochial schools: "At least, they are not guilty of this."

For race suicide, for the follies of so-called birth control, for the obscene rates of sex hygiene, for the idiocies of eugenics, for the murderous philosophy of euthanasia—for every modern madness which cheapens life and reduces the soul to the vapory substance of a myth and a mirage, look elsewhere than in the parochial school.

Does any serious minded man or woman imagine that in freeing tens and hundreds of thousands of her children, from the blight and curse of these hideous beliefs, the parochial school is not rendering a real service to America?

That alone is true, lasting, and permanent patriotism, which takes fallible humanity and molds it into moral citizenship for the future.

And in that respect the parochial school holds up its head proudly and says: I have been true, and I shall continue to be true, till the end of time, to my God, to my country, and to those little ones whom God has placed in my care.

(Continued on page four)

Others Profess Tolerance, but Catholics Always Practiced It

(By Chas. W. Meyers—formerly Protestant Minister).

Continued.

SO deep and strong was the anti-Catholic spirit that still lingered in the Colonies, that whenever any tolerant measure was proposed, there was always some bigoted fanatic ready to oppose it. In 1777, after the war had already begun, the New York Colony held a sort of State Convention for the purpose of forming a State Constitution. In this Constitution was incorporated the following article: "The free toleration of religious profession and worship shall forever hereafter be allowed to all mankind." To this, the famous John Jay felt religiously inspired to offer the following amendment: "except the professors of the religion of the Church of Rome, who ought not to hold lands, or be admitted to a participation in the civil rights enjoyed by the members of this state, until such time as said professors shall appear in the Supreme Court of the State and there most solemnly swear that they verily believe in their conscience that no pope, priest, or foreign authority on earth hath power to absolve the subjects of this State from their allegiance to the same." Mr. Jay had evidently been reading some spurious history of the Middle Ages. It is gratifying, however, to know that his motion to amend this article in the State Convention was lost.

Two years before this, when Washington went to Cambridge to take command of the Continental Army, he found the fanatics in the army still determined to celebrate "Pope's Day," as usual, on Nov. 3, by burning the pope in effigy. But Washington was too generous as a Churchman, and too wise as a Statesman, to allow any such wicked nonsense; and promptly rebuked it in the following severe terms: "As the Commander-in-Chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so devoid of common sense as not to see the impropriety of such a step. It is so monstrous as not to be suffered or excused. Indeed, instead of offering the most remote insult, it is our duty to address public thanks to our Catholic brethren, as to them we are indebted for every late success over the common enemy in Canada."

Yet, in spite of the delicacy of the political situation, and in direct opposition to Christian charity, the 13 colonies continued to have various kinds of legal restrictions of the rights of Catholics. Nine of the colonies had religious test-oaths, and the other four had discriminating laws against Catholics; and these continued to be more or less in force until the close of the Revolution. Not until the adoption of the National Constitution in 1787 was complete civil and religious liberty legally granted to Catholics; and even after this, their legal rights were repeatedly ignored in many instances.

But notwithstanding all these serious disabilities by which Catholics were so unjustly hampered, it is to their everlasting credit that with superb magnanimity they drew the veil of charity over all past grievances and threw themselves unreservedly and heroically into the glorious struggle for American Independence. The distinguished Catholic historian, Dr. John O. Murray, in his "Popular History of the Catholic Church in the

(Continued on Page Four)

ITEMS OF INTEREST FROM THE SECULAR PRESS.

TALES OF CRIMES MENTAL POISONS.

San Francisco, Cal.—Newspapers which pick out stories of crime for front page display were held up as purveyors of mental poison by the Rev. James S. West, D. D., pastor of the First Baptist church, in his sermon on "The Greatest News Story Ever Published."

"If half a dozen milk bottles, left on the back steps of as many houses in this city this morning had contained poison milk a great cry of protest and condemnation would have gone up and the criminals would be brought to swift justice," said Dr. West. "But if the poison of hate, prejudice, suspicion and crime is delivered in the shape of a newspaper at thousands of front doors, shall we say nothing because the poison works more slowly though just as surely, and affects the mind and soul instead of the body?"

CHURCH-OWNED PAPERS CAUSE DEFICIT.

"We have never sought the official aid of the church at large for the direct securing of subscribers. Possibly this is unjustifiable modesty. But it is the fact.

"If the church instead of individuals assumed the risks of periodical publication—which are not so much risks, after all, as certainties of financial loss—it would be called on year after year to make up deficits. The deficits might be covered up or distributed so that they would have a low visibility, but the church, which means its individual members, would pay just the same.

"The question then arises, if individuals are willing to assume the burden of providing something which is recognized as fundamental in the church's life, is the church relieved of responsibility for co-operating to its own benefit? Must the burden of seeing that the church makes use of a help that is offered it rest altogether on those who make that help possible?

"The Southern Church says no. It is quite aware that there is no commercial inducement in running a church-paper, and is not disturbed by the remote possibility that some one some year might make a profit equal to a minor fraction of his previous contributions." — **Continent (Presbyterian.**

WHY NOT CLEAN NEWSPAPERS?

"Most of the large Sunday newspapers of this country are not fit to go into the family circle. The news sections are somewhat objectionable in that they emphasize too blatantly crime of all kinds and give heavy, black headlines and too much space to any sensational divorce news or moral lapses on the part of rich or prominent persons. But it is in the feature and pictorial sections that these papers offend past all reason.

"It is the common thing for these so-called great family newspapers to give a whole page or maybe two pages, with suggestive pictures, to some movie star's experiments with her third husband; or perhaps some society butterfly tells of her experience in some Turkish harem. And if nothing else is at hand to make a paper that should not be permitted the use of the mails, the editor puts in a page or two of pictures of bathing beauties, with costumes that would not be permitted by the police on most of the large bathing beaches.

"Probably the publishers will say that the public wants this sort of stuff. If so, who is to blame? The question you should settle is, do you want papers of this kind coming into your home each week? There can hardly be any one thing more demoralizing to the moral stamina of your boys and girls than to have the newspapers of the country constantly filled with stories and pictures that appeal to the baser passions. How can you expect your boys and girls to be clean-minded if they are fed up every week with pages of salacious pictures and reading matter?

"It is mighty near time that the decent people of this country let the publishers of these big daily newspapers know what they think about this class of literature. The publisher is only human and will be glad to give his readers what he thinks they want. You are directly to blame if you allow papers of this kind to come into your home without a protest. They are a constant menace to the morality of our youth, and if you who believe in clean living say nothing, you are partners with the newspapers in this destructive work.—"**People's Popular Monthly.**

"Human nature has a cruel and barbaric side, usually hidden. To this cruel and barbarous instinct the Klan makes its strongest appeal by rating vengeance as a virtue and furnishing a mask for depravity."—**New York World.**

Our Papers Should Reach As Far As Seculars Do

(By Archbishop Hayes, of New York)

THE time has come when we must look to the good that can be done and the evil prevented by a live, progressive and attractive Catholic press, in the face of the tremendous power for good or evil which secular journalism enjoys and wields today. Modern journalism has its own schools, colleges, large endowments for the scientific training of editors and writers, who for the multitude interpret past and current events, and mould public opinion. Moreover, the press has become, these latter years, a mighty engine of publicity, intelligently managed by the experienced student of human psychology, to stimulate the average reader to accept cleverly concealed propaganda for and against legislation, popular movements, new or old schools of thought, conduct or economics.

"The popular notion is that the press thinks with the people and not for them. We know the subtle, persuasive and compelling influence of the press. In view of all this we are confronted with the serious and urgent responsibility of making the printed word more potent for the spread of Catholic truth and the defense of the Church against ignorant or bigoted misrepresentation and injustice. We cannot expect the secular press to be more than fair and just. Nor is it its duty to expound or defend Catholic teaching and practice. That is our own obligation. The lofty mission of the Catholic press in our age has been insisted upon very strongly, time and time again, by the Sovereign Pontiffs; namely, 'to preserve the principles of order and of faith where they still exist, and to draw them forth from the obscurity into which impiety or religious indifference may have consigned them.'"

Father Smith Instructs Jackson in the Catholic Religion

What the Eighth Commandment Forbids Fully Explained.

FATHER S. We have seen, Mr. Jackson, that it is a sin to rob our neighbor of anything which is his property. But it is ever a more serious sin to rob him of his good name (Prov. XXII, 1); this is what the Eighth Commandment primarily forbids. It forbids all kinds of false witness, such as common lying, but more especially such falsehoods which blacken our neighbor's character or sully his good name.

MR. J. What do we call this kind of falsehood?

FAHTER S. Calumny, slander, or libel.

MR. J. I have always regarded it as wrong to talk injuriously about another, even if I were telling the truth, but I did not know against which commandment the sin would be.

FATHER S. Against this eighth commandment; for it injures your neighbor in his character and is called "Detraction." I intended to remind you of this. Now let us get order to our instruction: (1) We are obliged to respect the name and character of another; (2) It is wrong even to suspect wrong of another without good grounds; (3) We are never allowed to tell a willful falsehood; (4) There is such a thing as lying by action as well as

(Continued on page four)

Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

(By Rev. Raymond R. Noll)

The Son of God came into the world of men to teach, sanctify and save. He was not, however, to abide in a visible manner among men. His brief mission completed, He would return to His Father in Heaven. But the Work of which He laid the foundation must be continued and in a manner visible and accessible to men. This would be done through His Church, the Kingdom He so often spoke of.

In order to secure the permanency of His Church, our Savior "called unto Him His disciples; and He chose Twelve of them whom also He named Apostles" (Luke 6-12). The word Apostle means one sent forth. They were to carry the message of the Master to all parts of the world. St. Luke, continuing, gives the names of the Twelve: "Simon, whom He surnamed Peter, and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon, who is called Zelotes, and Jude, the brother of James, and Judas Iscariot, who was the traitor."

In choosing these men who were to be the bearers of His message of salvation our Lord showed how little He depended on what the world considers ability, talent, personality. In Israel there were leaders, men of learning and influence, some of whom became disciples of the new Faith. These were not called to be Apostles. With a divine disregard for worldly standards and opinions, the Master chose, apparently at random, fishermen, peasants, laborers. Nor did He miraculously endow them from the beginning with the qualities that would make of them successful leaders and effective examples. Such an endowment, it is true, would come later, when the stupendous task of bringing a corrupt world to its knees would begin. But from the beginning each brought with him into the Apostolate all his human littlenesses, his ignorance, personal ambition, boyish impetuosity, cowardice, weakness of faith. Grace would, in time, change all that, but the world must know that the Divine Kingdom is built on a foundation entirely different from the foundations on which men erect their human institutions.

In the four lists of the Apostles given in the Gospels and Acts, we find Peter always named first. Then, too, these lists always divide the Twelve into three groups, each with four Apostles. Invariably Peter leads the first group, Philip the second, and James the Less the third. The other three in each group are always the same persons, though not always placed in the same order. Thus Matthew gives, in the first group, Peter, Andrew, James and John, while Mark has Peter, James, John and Andrew. The last of the last group is always the traitor Judas.

There are in the Apostolic College three pairs of brothers: Peter and Andrew, James the Greater and John, James the Less and Jude. The latter is also called Thaddeus and Lebbeus. The two James are called the Greater and Less not because of their degree of merit, but according to priority of calling. James the Less became Bishop of Jerusalem and wrote the Epistle bearing his name. He and Jude, who also wrote an Epistle, were cousins of the Lord.

James the Greater and John, the beloved Disciple, had the distinction with St. Peter of being in close companionship with the Divine Master. They were the only ones with Jesus at the time of His Transfiguration, His Agony in the Garden, and at the raising of the daughter of Jairus. The brothers, James and John, sons of Zebadee and Salome, were of a fiery and energetic nature which easily, under the influence of grace, was transformed into a fervent, apostolic zeal. James became the first Martyr among the Twelve, and John lived longest of all. He wrote a Gospel and three Epistles.

Philip had been a disciple of John the Baptist. He was the one who called the Lord's attention to the hunger of the multitude in the desert. He died at Hierapolis, in Phrygia. Little is known about Bartholomew (also called Nathaniel), but tradition says he became Apostle to the Indies and there suffered a Martyr's death. Matthew wrote the first Gospel. In this, the only time he speaks of himself, it is to inform his readers he had been a publican, or tax-gatherer, an object of hatred and contempt among the people. Thomas is always remembered as the one who doubted the Resurrection until convinced by sight of the Sacred Wounds; yet we find him on the occasion crying out: "Come, let us go and die with Him." Simon, called the Zealot, probably belonged, before his apostleship, to a sect noted for its fanaticism. This shows how our Lord could use every species of character in the upbuilding of His Church, each being transformed by the grace of the Holy Ghost.

The one sad failure among the Twelve is Judas Iscariot, the traitor, who, through greed for money, betrayed his Masters to His death. Judas is a type of all failures in the Church. The free will of man can resist grace, and some, even in high position in Christ's Fold, may prove false. Their failure is their own. The Church mourns their defection, but ever protected by her Divine Founder and guided by the Holy Ghost, she goes steadfastly forward. She cannot fail. After Pentecost, the place of Judas was filled by the election of Mathias.

Andrew, the brother of Peter, was, like him, a fisherman of Galilee. He had the honor of dying, as did his Divine Master, on the cross, after having been cruelly tortured. We come last to him who was first in authority, Peter, the Prince of the Apostles and the first Supreme Head of the Church of Christ on earth. Our Savior's words to him, the attitude towards him of the other Apostles, his own humble recognition of his primacy over the others and the subsequent history of the early Church, can leave no doubt as to the power and authority given him by the Founder of the Church. He chose Rome, the political center of the world, as his bishopric, and there, in the Eternal City, he and his successors have always been recognized as the Fathers of Christendom. Peter, too, died on the Cross he loved so much for his Divine Master's sake.

What was the work of the Apostles after Pentecost? What was their rank or dignity in the Church?

Which ones wrote parts of the New Testament?

Why are not St. Paul, St. Luke and St. Mark numbered among the Apostles?

How did the Apostles provide those who would carry on the work of the Church after their death?

Where did St. Peter die? Who is the present successor of St. Peter?

CALENDAR FOR THIS WEEK.

28 Septuagesima Sunday.
29 Monday: St. Francis de Sales.
30 Tuesday. St. Martina.
31 Wednesday: St. Peter Nolasco.
February
1 Thursday: St. Ignatius.
2 Friday: Purification of B. V. M.
3 Saturday: St. Blase.

THE OBEDIENT SHALL SPEAK OF VICTORY.

Overlooking the mighty Hudson stands the humble cottage of Mr. Smith, who resides there with his lovely young wife and beautiful daughter, Agnes, a delicate child of six summers, with eyes as bright as the morning and a laugh that peals out like the sweet song of a mocking bird. Mr. Smith, a switch-tender, was often compelled to be absent from home which seemed to grieve little Agnes very much.

One day she begged her mother to permit her to pick daisies in a field nearby. At first her mother would not consent, as she was afraid her little darling might meet with some harm. Mrs. Smith had never allowed her little daughter to go out without an older person, but this day she seemed so lonely and pleaded so hard that her mother finally consented. Delighted that she had been granted the one wish of her heart, Agnes ran out of the front yard, swinging her dainty little sunbonnet on her arm.

On reaching the field, much to her disappointment, she found it had been mowed down, and not a daisy was to be seen.

But still determined on not returning home, she decided to surprise her father with a little visit. As she walked along, intent on where she was going, she failed to recognize her danger, for at that instant a long train of cars, containing about five hundred people, was approaching at a terrible speed. Mr. Smith, who stood at the switch was terrified at the situation of his precious little daughter whom he had just sighted coming along the track. For an instant he was at a loss to know exactly what to do, for if he deserted his post all these people must meet their death and, yet, if he remained his child might be killed. His mind being directed by his Angel, he shouted to the child to lie flat on the ground between the tracks. The little one at once obeyed her parent and the flying train passed over her, leaving her unharmed. The delighted father had the satisfaction of knowing that he had done his duty and, at the same time, saved his child.

This is an instance that shows what calmness and self-control can accomplish.

The parents were so happy that they often had a Mass said in thanksgiving and the child never forgot the little daily prayer to her Guardian Angel beseeching him to protect her in all dangers.

LOUISE LAMBERT.
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POPE PIUS X.
(In an Address to a Party of Pilgrims from the Argentine Republic).

"The Church will always defend the constituted authorities, imposing love, obedience, respect and observance of the laws, helping the State to provide for the maintenance of peace. At the same time the State should always render to God the things that are God's, by showing itself respectful to that authority of the Church which God has given her, and by not thwarting, but rather protecting her and her children."

CARDINAL GIBBONS.

"In his spiritual affairs, every Roman Catholic owes allegiance to a foreign ecclesiastical power, namely the Pope. But it is only in his spiritual affairs. In matters concerning his civil welfare, or that of his country, every Roman Catholic is as free as any other American citizen to act as his wisdom and conscience dictate.

"The religious intolerance, of which these people seem to complain, can only be their own intolerance, for the Roman Catholics have none, and the religious liberty which they proclaim they are going to protect and fight for is as dearly cherished by Catholics as by the members of any other creed or sect in the land."

RIGHT REV. BISHOP CONATY.
(Los Angeles).

"The truth of the teaching is that we owe to the Church our spiritual allegiance, we owe to our country our temporal allegiance. These two allegiances are absolutely distinct one from the other. The Church dictates to me nothing but what I shall know and believe of God and the human life—the commandments which I must obey in order to save my soul; and places before me the means by which those commandments may be followed and my salvation effected. The Church dictates not to me, not to any Catholic, what shall be my relation toward the government, except one thing—that is, obedience, and love. I must love my God and I must love my country; and I cannot love my God and not love my country. . . The laws of the Church, its commandments, its prohibitions, are concerned about and confined to things appertaining directly or indirectly to the spiritual order. The Church does not interfere with our political duties, except as it teaches us conscientious fidelity to all that concerns the welfare of our fellowmen. It forbids what already is forbidden by the law of God, and it exacts that which is already demanded by virtue of Divine law. The obligations of obedience to the lawfully constituted civil power is a moral obligation, and we hold that to come from God."

CARDINAL NEWMAN.
("The Pope," p. 68).

"Were I a soldier or sailor in her Majesty's service in a just war, and should the Pope suddenly bid all Catholics to retire from her service, I should not obey him."

REV. J. P. McKEY, C. M.
(In "The Marian," 1913).

"If by any impossible supposition, the Pope should man army and fleet to storm our coast, do you know what Catholics would do? You would have two million Catholics in the American army ready to die to resist the Pope's invasion; you would have thirteen million Catholics in their homes praying for their sons, brothers and fathers in the field; you would have forty-five thousand Catholic nuns upon their knees before the Tabernacles beseeching the God of armies to strike the guns from the Roman emissaries; you would have seventeen thousand priests in the front ranks of the army fighting until they died for the Constitution of the United States. We would be loyal Catholics, still we would say to that Pope: 'We shall render to God the things that are God's. Yes, but we will render also unto Caesar the things that are Caesar's.'"

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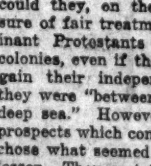

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What Union of Church and State DOES Imply

(Continued from page one)

ciety only, but in a sort of brotherhood of citizen with citizen, nation with nation, and the whole race of men, by reminding them of their common parentage."

The dream of international peace, of the universal brotherhood of man, of the golden millennium upon earth, so far as this is possible, can be realized only in the entirely voluntary return of the world to his solicitous care who is the Father of Christendom, the Vicar of the Prince of Peace, the one universal Pastor to whom alone Christ committed His lambs and His sheep, that there might be one Fold and one Shepherd: "Feed my lambs. Feed my sheep."

That a perfect obedience to the Divine will can only be fruitful of a nation's highest good, even from a temporal point point of view, all must admit, and history bears witness to the fact. It is no exaggeration to say that all we most highly prize today is in a manner to be accredited to the union of the Catholic State with the Catholic Church in an age when barbarism was still contending with civilization. In his Encyclical Immortale Dei, Pope Leo XIII writes:

"There was once a time when States were governed by the principles of the Gospel teaching. Then it was that the power and Divine virtue of Christian wisdom had diffused itself thruout the laws, institutions and morals of the people; permeating all ranks and relations of society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere by the favor of princes and the legitimate protection of magistrates; and Church and State were happily united in concord and friendly interchange of good offices."

The blessings which in such an order accrued to the State surpass all estimation. They can never, as the Pontiff says, be blotted out, or even obscured, by the craft of any enemies of the Church of Christ:

"Christian Europe has subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. It victoriously rolled back the tide of Mohammedan conquest; retained the leadship of civilization; stood forth in the front rank as the leader and teacher of all, in every branch of national culture; bestowed on the world the gift of true and many-sided liberty; and most wisely founded everywhere numerous institutions for the solace of human suffering."

It was under the auspices of religion that these great undertakings were set on foot, and by its aid that they were accomplished. They would have been impossible for the State alone. Neither could the Church have achieved entire success without assistance from the civil power. The evidence of the confusion which since then has followed owing to the loss of this supreme ideal, the perfect union of the Catholic Church and the Catholic State, is only too apparent. We behold it in the universality of economic disorder which, even amid the changing industrial conditions of today, the Church could have prevented by acting in co-operation with a Catholic State. We see it in the darkness of rationalistic error and ignorance that has fallen upon the nations deprived of all true knowledge of a Divine Christ, of an eternal sanction, of a redemption from sin that must be applied to their souls. We witness it in the flames of war that have recently enveloped the earth in an almost universal conflagration, because the plea for peace from the Throne of Peter is no longer heard or heeded. It is doubtless true that no union of Church and State could ever entirely hold in check the passions of man; but it could abate their violence, could convince them of error and sin, could, in fine, as of old it did, lead them back from disorder and violence to repentance and love.

Such was, in its ideal at least, the perfect union of Church and State as it existed during certain periods of the Middle Ages, when the Church was free and unhampered. We have said nothing of these partial unions in more recent days, which have often proved helpful to the State and its citizens; but at times, too, were used to make the Church the vassal of the State. The former has not tyrannized over the State at any period; but the latter has often tyrannized over the Church, has arrogated to itself her power, and has even used her name for its own political ends.

The description here given of the ideal union between Church and State makes clear how far is this issue from the politics into which it has been dragged.

The Origin, Purpose, and Duties of the State

(Continued from Page One)

by nature or by legitimate acquisition; or whenever the public good is endangered by evils which can in no other way be removed. Thus it is within the power of the State to suppress crime; to settle disputes upsetting the peace and order of society; to safeguard true moral standards and the liberty of worship. In the industrial field it must intervene, either by special legislation or by the exercise of its executive powers, to defend the worker against excessive and degrading burdens, unsanitary working or living conditions, and unjust returns from labor. These and other responsibilities come reasonably within the scope of the civil power; they flow as corollaries from the reason of its existence—the protection of personal rights and the promotion of the general welfare.

"To express this in other words, the State has a right to act only when such action is demanded by the good of the community and only after private initiative has proved inadequate to cope with the situation.

"These basic principles which mark the bounds of legitimate State action all come back to the proposition that the State exists for man, not man for the State. They reflect the value of human freedom and individual initiative."

The eye that is quick to see a fault, and the ear that loves to listen to criticism, and the tongue that brags—these will be the signs of a praying soul when the rainbow comes to be the emblem of despair, and not before. (Fr. Faber.)

Others Profess Tolerance, but Catholics Always Practiced It

(By Chas. W. Meyers—formerly Protestant Minister).

Continued.

Here is the full text of the resolutions passed by the First Continental Congress in 1774: "As our opposition to the settled purpose of the British Government to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics . . . from henceforth cease and be forever buried in oblivion; and we entreat every man, by his duty to God, his country and his posterity to unite cordially in the defence of our common rights and liberties."

That such an important resolution, in such a time of national peril, should be so quickly followed by a tirade against Catholics, only shows how deep was the anti-Catholic spirit of that day, and how political complications may, at times, affect religious integrity and consistency. This fanatical performance of Jay and his followers, instead of winning the Canadians to the cause of American independence, only repelled them and made them stand aloof. They could not see the justice of combining the cause of American freedom with an intolerant anti-Catholic policy. So, when the Continental Congress, a little later on, appealed to the Canadians to join them in the struggle for independence, the appeal was promptly rejected and rebuked.

It is very gratifying to note, in this connection, that, later on, when the crisis came, it was the great Catholic, John Carroll, who was sent by the Continental Congress to secure the neutrality of Canada. Who knows what the result might have been to the 13 colonies, had not the influence of this distinguished Catholic kept Canada out of the conflict.

But while the Canadian Catholics had strong influences at this time to hold them to the mother country, the Catholics in the 13 colonies were very differently situated. From their past experiences with England, they had learned to be suspicious of British sincerity; and hence, England's sudden relaxation of restrictions, just now, at the approach of a

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A friend states that Hell and Purgatory are one and the same. How can I answer?

Catholic Theology, based upon the teaching of Christ's Church, guided by the Sacred Scriptures and Tradition, tells us that Hell is eternal, while Purgatory is temporal. Though the pain of sense is practically the same, the pain of loss differs, and in Purgatory there is not that despair, that anger and vile hatred against God that is found in Hell.

To settle an argument with one who is not very friendly to the Church, will you please answer these questions? Who was the first Pope? Was St. Peter married? Was St. Peter ever in Rome?

St. Peter was the first Pope. The word Pope means father and St. Peter was appointed head of the Church, the Father of Christendom by Our Saviour.

St. Peter was married and Our Lord healed his mother-in-law of a malignant fever. Tradition, that cannot be doubted historically, states that St. Peter did not return home nor live with his wife, after receiving the commission to go forth and preach the gospel to every creature. It was not idle boasting therefore when St. Peter generously said: "Master we have left all things and followed Thee."

That St. Peter was in Rome and while there acted in his official capacity as the head of the Church is clearly attested by history. There are many documents of Christian antiquity which prove conclusively that St. Peter labored in Rome and died there: (1) The writings of Clement of Rome, Ignatius, Irenaeus, Epiphanius, Papias, Eusebius, Cyprian and Jerome all record St. Peter's Roman habitation. (2) The Liberian Catalogue of popes, compiled about 260, also records his Roman labors. (3) The ancient martyrologies contain a feast established in honor of "the Chair of St. Peter," which he first used in Rome. (3) The pagan writer Suetonius refers to the expulsion of the Jews from Rome, by Claudius. There was a Christian community then, at Rome, during the reign of Claudius (41-54), which time coincides with St. Peter's first missionary labors in Rome.

The Sacred Scriptures also bear testimony to St. Peter's Roman habitation. St. Peter's first Epistle was written from Babylon, a figurative expression for Rome because of its wickedness. It is plain that the Ancient Babylon could not have been meant because that ancient city, according to both Pliny and Strabo had long since given way to "A great solitude." St. Paul writes that he prayed for the Roman Church whose "Faith is spoken of in the whole world." Romans 1, 8. This Epistle was written about 57 A. D. and its contents show that there was a well established Christian community at Rome long before St. Paul arrived there. Since Church History and the writing of the early fathers attribute the growth of the Church in Rome to St. Peter's sojourn and activity in Rome, it is not unreasonable to maintain that St. Peter lived in Rome, as the head of Christ's Church. Surely the historical and scriptural evidence together with the constant Christian tradition and teaching of the early Christian writers is more trustworthy than the statements of modern critics based on untenable suppositions.

Confession for the Catholic is held to be necessary for the forgiveness of sin, based on the words: "Whose sins you shall retain they are retained." Now since it is customary to forgive all sins, regardless of what they may be, why could we not have a certain form of prayers to say, a certain penance suitable for different sins, printed in prayer books and then confess directly to God? It would make the work much easier for the priest, it would be far easier for the one confessing and it would bring many converts into the Church. What do think of this plan?

The plan may be very convenient in theory but it overlooks a very important point, the will of God. When Christ gave the commission to forgive or retain sins, He meant and the apostles understood Him to mean that they should give individual attention to those receiving the sacrament of Penance. Theirs was not a commission of ease but of hardships. They were to teach the people "to observe all things whatsoever I have commanded you." As a consequence theirs was not a religion of convenience. They were not trying to please their hearers that they might be more popular. They understood Christ to mean that they should hear confessions and decide each case individually. They realized as the reformers have not realized, that to deviate from the practice as established by Him is to stamp oneself as a traitor to Christ's cause. The true Apostle, the true Church of Christ must teach "them to observe all things, whatsoever I have commanded you." Confession is one of the earliest practices. It is easily traceable back to Apostolic times and the Apostles heard Confessions because Christ their Teacher commanded it. It is not true to state that all sins are forgiven regardless of circumstances. If proper dispositions are lacking, sins are not forgiven. No one need worry about the work entailed in confession. The priest knows when preparing for the priesthood that this arduous task is one of the most exacting duties of the priesthood and when he can no longer perform his duties God always provides someone to replace him. The practice of confession may prove a barrier to many an honest person seeking light and guidance in religion because of the many falsehoods told and retold against this practice, yet it has ever been the inspiration and consolation to the Catholic desirous of growing in virtue. No saint has ever left the Catholic Church because of confession. No good man or woman ever will leave the church because of confession. The Sacrament of Penance is divinely founded. All the conditions and practices necessary for the worthy administration and reception of this sacrament were commanded by Our Lord, and no human power has the authority to change His teaching.

We had an argument as to the most important work which man should perform on earth. What is the correct answer?

The little catechism tells us that man was created that he might know God, love Him, and serve Him in this life that he might be happy with Him in Heaven. Since this was the purpose for which man was created, it follows that it is precisely the most important of all man's work. To save one's soul is the only work worth while for Our divine Savior said: "What doth it profit a man if he gain the whole world and suffer the loss of his soul."

M. G.—Yes it is.

D. T.—It is not sinful.

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OUR SHORT STORY CONTEST

Bread Upon the Waters

By Elizabeth Halsey.

The Doyles live above us and the Goldsteins below us. We are the best of friends and I fear are a bit selfish in our attitude toward the rest of the neighborhood. But when the La Forges moved into the big red brick house across the way, I was immediately taken by Mrs. La Forge's sweet face and gentle manner and by her little Madeline, ten years old, just Mary Louise Doyle's age. Madeline and Mary Louise soon became fast friends tho Madeline went to the public, and Mary Louise to the parochial schools and their hours of play did not entirely coincide. The two girls spent considerable time at our house and I was always glad to see them.

Mr. La Forge was rather a silent man; a kind and indulgent father and an attentive husband. But I often told Jim he had either some secret trouble or a physical ailment, for he never looked entirely happy. Jim would grin and suggest that for a woman who prided herself on minding her own affairs, I was reasonably observant, but events proved that I was not so far wrong in my surmise.

The day before Christmas, Mary Louise and Madeline came in, looking very much disappointed. I had planned to go to the five o'clock Mass and take the two boys. They had talked about the little Christ Child and the crib, and I was anxious to see if the same thrill which I had felt the year before would come over me as Father Riley read that part of the Gospel which says "There were in the same country shepherds watching and keeping the night watches over their flock." To come in from the walk over the snow; to see the altar ablaze with lights; the star shining over the figure of the little Babe in the manger; to hear the glorious "Adeste Fideles" peal out; this seemed to me the best part of Christmas. I was not a Catholic, but it passed my comprehension that so many who were could lie in bed and miss that wonderful service. Of course Madeline wanted to go with us. Her mother had consented readily enough, but when her father heard of the plan he had said, very decidely: "No, Madeline cannot go to that church." Madeline was too docile a child to openly rebel, but she could not understand her father's attitude, and shed a few tears over the disappointment.

Later, Mrs. La Forge came over to our house. I could see she had something on her mind, so I made an excuse to get the children playing in the other room that she might talk freely. Then she told me some of her perplexities. Mr. La Forge had been at one time a Catholic, and Madeline was not her daughter, but the child of his first wife. She had been very young, barely eighteen when married, and a high strung and impulsive girl, tho convent bred and scrupulously exact in the performance of her religious duties. When Madeline was six months old, they had a dreadful quarrel and the girl-wife said she was tired of slaving for her husband and baby. It was the usual story of tears, recriminations, and parting in deadly anger. When the young man came home at seven o'clock that evening, the apartment was dark—no sign of life. Seeing his light, the neighbor from the floor above came in, bringing Madeline, and saying that the mother had come to her that afternoon and asked her to keep the baby for an hour or two while she did an errand down town. To her dismay, there had been no return, and the woman was greatly relieved to at last leave her charge with the father.

Mr. La Forge had not slept that night. Till midnight, he was sure that his wife would return and give a satisfactory explanation of her absence. When the hour of twelve struck, he felt all hope die in his breast, and with it his faith in motherhood, womanhood and virtue. He and his wife were both orphans and till he knew her, he had professed no religion, tho he was of Catholic blood. Under her influence, he had joined the church of his fathers and called himself a good Catholic. Now he felt that with her defection from duty, all belief was taken away from him. He swore to himself that his child should never know of her mother or of the faith which was hers by inheritance. All alone he made his preparations; packed his own and the baby's belongings; burned papers, pictures and trinkets. The kind and wondering neighbor again cared for Madeline the next morning, while the young father gave up his lease on the apartment, sold his furniture for a song, resigned his position and drew his bank balance. Then with his baby in his arms and with hardly a word of thanks to the neighbor, he disappeared and none knew whither he had gone. He had never been back or made any inquiries as to the movements of his wife.

He knew of our little city and came here in search of an opening. He had stopped in Philadelphia long enough to leave Madeline in an orphanage, where he gave a false name and said that her mother was dead.

Mrs. La Forge had been a trained nurse and was employed in this asylum. She became greatly attached to little Madeline, so that when the father came to claim her, five years later, he found the child inconsolable at the thought of parting and the young nurse almost equally so. Mr. La Forge stayed in Philadelphia three weeks and saw a great deal of Madeline's friend. The outcome of the matter was that he told her his true story; that he had obtained a divorce; and he asked her to be Madeline's mother and his wife. The girl was attracted by this good looking young man and his story touched her heart. She knew that no child of her own could ever be dearer to her than Madeline, and the recital held a thread of romance that stirred her. She felt she could easily love this man, and she longed to console him for the grief he had suffered. She accepted him with the consent of her parents, and in a short time they were married, and had come to live in our town.

Mr. La Forge's business affairs had prospered, and now they had bought this beautiful house in our friendly little neighborhood; Madeline had found almost a sister in Mary Louise Doyle and they had every thing to make them happy. But of late, ever since they had become so friendly with the Doyles, Mr. La Forge had not been the same. He had not a word to say against the Doyles but he was beginning to avoid them. She saw him wince when the church bells rang, and once he said that if he had realized the church was so near he would not have bought the house. The week before, Mary Louise had been at their house for dinner, and when he saw that she would not eat her steak, tho she offered no explanation, he was visibly disturbed and his wife knew that he remembered the Friday fast. She saw him look at Mary Louise with an expression that worried her. The following Friday, without saying anything to her husband, she had served fish for dinner. He had eaten it without comment, but she had seen tears spring to his eyes. Mrs. La Forge said she did not want Mrs. Doyle to know that she had married a divorced man, on account of the way Catholics felt about such things. She must talk to some one. She knew that I was interested in the church and had many friends among Catholics, and would understand her desire to encourage her husband to return to the practice of his religion, since it was evidently still of interest to him.

I was indeed interested, and knowing what sticklers the Catholics are for the permanence of the marriage bond, I felt that no doubt poor Mr. La Forge had a guilty conscience, which would account for his actions. Mrs. La Forge and I had a good deal the same feeling towards the Church. We had both known so many good people who belonged to it that we felt we would not mind some day joining ourselves. I had been to some of Father Riley's Friday night classes, and there found that it is not such a simple matter to join as I had supposed.

I was sure that the whole trouble with Mr. La Forge was that he wanted to be back in his own church and that he did not know what to do about his divorce. I knew there was no use inviting him to go with us, for Catholics, no matter how unfaithful they may be to the teaching of their church, as far as conduct is concerned never get any spiritual peace elsewhere. They are like wayward children, disobedient and insolent, but in the end they are like the prodigal son in one respect—they long to go back to their Father's House, even tho many of them continue to live on the husks of the swine, lacking courage to return. Besides, I was getting more than doubtful myself, as to our form of worship, and could not feel that we had much to offer to comfort a troubled soul.

It did seem to me that such extenuating circumstances as had attended this affair must have some weight in adjusting the case. The Church could not expect a man to remain faithful to a wife who had run away and left him and her little baby. In Father Riley's class the subject of divorce and re-marriage had been referred to but never explained in detail. Mrs. La Forge was very much afraid the story of Madeline's parentage might become known among the neighbors and cause unpleasant comment, but we hit upon a plan whereby we could find out all we wanted to know without arousing any suspicions. We commenced going to the class, and I asked questions which would cover her case. After four of these meetings, during which I put to Father Riley all the questions we had formulated, together with the extenuating circumstances upon which we had counted to cause a decision in favor of the second wife, I was in despair. I saw that there was absolutely no hope unless his first wife died, that that poor man could ever again be a Catholic in good standing, and that the doors of his Father's House were indeed closed against him. He was plainly unhappy and as plainly did not know what to do. If he knew where his wife went on Friday evenings, he raised no objections, but he never asked questions. She continued to serve him no meat on Fridays, which she said was the only thing she could think of as an influence in the right direction. She had not told Father Riley of her painful position, but attended his classes faithfully, carried home the books he offered her and read them with avidity.

The good man was not a little pleased with his new enquirer. I am afraid he was discouraged to see me coming for so long and taking no decisive step, but he was always kind and gentle and urged me not at all. Once he told me that he said Mass for his class each Friday morning and asked me if I prayed for light. I said I was afraid to pray very hard for fear one of the members might be converted and then I didn't know what would happen. For the first time Father Riley looked displeased and I know he thought I was flippant, but I was so worried about Mrs. La Forge that I was unconscious of his disapproval at the time. My promise to her kept me from telling him the whole story, or I should have done so.

Mrs. La Forge had never joined any church. Her parents were easy going, but moral and upright people. They had never been church goers, and as a child, she had had very little religious teaching, tho she occasionally went to Sunday school with some of her young friends, and read the books from their libraries. Her ideas of religion had been very vague, but she had a natural virtue which made her incapable of any dishonorable act. Her reading had always been of an elevating character, and she had never made friends with people in any way debased. A sweet and loving disposition and a genuine desire to serve others and to make them happy, combined to produce in her an enviable character. The little Madeline was an attractive and winsome child, and one not knowing the facts, would have said she inherited these qualities from her mother.

Mrs. La Forge must have made good use of her opportunities of instruction, for soon she was giving me many pointers. One day she told me that she and Madeline had studied the catechism together till they knew the answer to every question, and that Madeline was anxious to go to the parochial school. I encouraged her to put the question fairly to Mr. La Forge, and to ask his permission. She did so, and to her surprise the father made no objection. So the first week of Lent saw the little girl entered in the class with Mary Louise Doyle, to the great joy of both children.

Father Riley was surprised and pleased, but perplexed to find the child interested beyond her years in religious questions, knowing her catechism perfectly, and yet not asking to become a Catholic. He felt there was something unusual in the case. To his further mystification, the second week, Madeline brought with her a copy of her baptismal certificate. The child informed Father Riley that her father had told her to give it to him and to say that there was no explanation. No priest serves long at the altar without having many and illuminating experiences, and he learns human nature. Father Riley asked no questions but he put two and two together, and soon arrived in his own mind at a conclusion not very far from the truth. He continued Madeline's instructions and placed her in the First Communion class.

(To be concluded)

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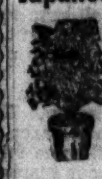

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Bushes of Roses which you can grow in 4 weeks from the time the seed are planted. It may not seem possible but we guarantee it to be so. They will BLOOM EVERY TEN WEEKS. Winter or Summer, and when 2 years old will have 4 or 5 hundred roses on each bush. Will grow in the house in the winter as well as in the ground in summer. Roses all the year around. Packages of seed with guarantee to start. Only Ten Cents.

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BOX OF SEEDS—10c

This is a Wonderful Box of Seeds and will produce bushels of Vegetables, Fruits and Flowers.

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I Guarantee you will be more than pleased. New 1923 Seed Book of the best Vegetable and Flower seeds, many New-ones in Colors, free to all. Order today.

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Perfect tone, handsome appearance, rosewood finish, bow included. Given free for selling only 30 packets Garden Seed (no 5c pkts.) at 10c per packet. Send us your name and address—send no money. We trust you. When sold send us $3.00. Keep $1.00 for your trouble and return $2.00. We pay postage. Write today.

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Order today, send 10c to help pay postage and packing and receive the 5 new varieties of flower-seeds. Remember my harmless Refund Bank.

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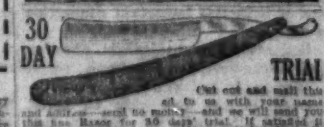

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EXTRA! Requests for PHILIPSBORN'S 33rd Anniversary Style Book are coming in such overwhelming numbers that readers of OUR SUNDAY VISITOR are urged to sign and mail the coupon AT ONCE—as the supply will soon be exhausted. We want every one of you to have a copy of this wonderful book. Don't fail to write today!

OUR SUNDAY VISITOR

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OUR SUNDAY VISITOR
Huntington, Indiana

RT. REV. MSGR. JOHN F. NOLL, LL. D., Editor
Rev. R. H. Kelly and Michael A. Chapman, Associate Editors

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HUNTINGTON, INDIANA, FEBRUARY 4, 1923

UNION LABEL

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you serve as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1915.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

LENTEN WORK FOR CATHOLIC SOCIETIES.

In the Protestant churches nearly all religious work outside of preaching to the people and conducting divine services, is carried on by lay-people, by members of the Epworth League, or of the Christian Endeavor, or of the Men's Bible Class, or the Ladies' Missionary Society.

Such work is effective, because people are edified by the zeal of lay people in behalf of any spiritual cause. They *expect* the priest and the minister to be leaders in religious activities, because that is their profession.

The lay-apostolate is not sufficiently cultivated in the Catholic Church, and one of the reasons why Catholic societies fail to hold the interest of their members, and to attract recruits, is that they seem to have no reason other than social for their existence, and social attractions are numerous enough outside of church societies.

In some places, it is true, such societies as the Holy Name are doing splendid religious work; but in most parishes they do very little. The same is also true of the Knights of Columbus, of the Catholic Order of Foresters, and similar organizations of men; and it is equally true of societies of ladies. But in *every* parish the local branch of one of the big organizations should have definite work assigned to it, which it will try to do most efficiently. In Chicago the Holy Name Society fosters the Big Brother movement, and is represented in every hearing before the Juvenile Court. it also backs the official Catholic paper, *The New World*. In Detroit, the Holy Name Society gathered 10,000 subscriptions for the local Catholic paper, *The Michigan Catholic*, on five Sundays. The Knights of Columbus conducted a drive in behalf of the *Tablet*, in Brooklyn, N. Y., and succeeded wonderfully.

Why should the Knights or the Foresters, or the Holy Name Society not make the placing of *Catholic literature in every home* its outstanding activity?

OUR SUNDAY VISITOR is not averse to having the local Catholic paper reach the same homes which it visits. On the contrary, it encourages the support of the diocesan or other local paper. The price of OUR SUNDAY VISITOR is so low that it can always be taken in conjunction with another paper, and pastors usually wish every family to have ours, no matter how many other papers they may be receiving. This is because ours fills a field, which is not covered by the other papers, a field which no other Catholic paper can cover, because no other paper is in touch, as we are, with every corner of the country, and with the activities of our enemies everywhere.

During the forthcoming season of Lent, let some society make an organized effort to place OUR SUNDAY VISITOR in every home (and any other Catholic paper which the pastor may favor), and to have our special *monthly edition* sent to the homes of at least all those non-Catholics, who, because of their position, should know the truth about Catholics and their Church.

THE LITERARY DIGEST AGAIN.

The need for a paper like our own becomes more and more apparent as the time goes on. The big secular papers and magazines have one reason for their existence, and that is to make money. To attain this end any means are resorted to. We have a case in point in *The Literary Digest* of last week. This magazine, known all over the United States, has learned from experience that it must be on good terms with every group of people in the country, including the membership of the Klan. In the past it had copied from a few editorials which were quite hostile to the Klan. Therefore it must say something favorable about the hooded band in order not to incur their boycott. But to say this favorable word *The Literary Digest* copied an article from Shuler's and Mayfield's periodicals, in which justification for the Klan was stressed because the Catholic Church is alleged to have organizations even worse. What the editor copied from these papers about the Knights of Columbus and the Jesuits, and the Catholic Church generally, he knows to be wickedly slanderous, but what does he care if enemies of the Catholic Church are pleased because of it, and Catholics do not protest very much? He knows that Catholics will endure anything.

While our antagonists constantly represent that the Catholic hierarchy controls the daily press, the truth is that there are few big papers in the country which treat the Catholic body with even half the fairness that they should. The printing press, invented by a Catholic, is being used against the Church all over the world. It rests with the Catholic body to make the press serve the cause of truth, at least to the extent of offsetting the harm done when the devil's agents use it.

It may be interesting to our readers to learn that, while Catholics are numerous in New Orleans and in some other parts of Louisiana, there is no Catholic church either at Mer Rouge or at Bastrop, where the Klan ruled. If the Klan is after the Catholics, why does it organize, and become most prominent in places where there are no Catholics?

Throughout the United States Protestants were asked to keep a week of prayer from January 7th to January 13th. On one of the days of that week the topic for *thanksgiving and prayer* was entitled "Schools, Colleges and the Young." For this designated intention the following thoughts were offered:

"Let Us Thank God—For the increasing demand for Christian education; for the fresh interest awakening in many quarters in the teaching of the Bible; for the growth of movements for child welfare, and the training of the young, for all Christian movements in our schools and colleges, and all they have accomplished.

"Let Us Pray—For the recovery of home religion and the practice of family prayer; for the restoring of reverence by which love is purged from passion and base caprice; for the capture by Christ of the student mind and a new recognition of Him as leader and friend of youth; for the uplifting of ambition in youth from the spirit of gain into a spirit of service; for increased efficiency in Sunday schools; that the church may lay the burden of the young upon her heart to bring them to God."

The above would seem to have emanated from the Archbishop of Oregon whose schools were in danger. Reconcile them, if you can, with the present agitation against religious schools.

OBJECTS COMMENDED TO YOUR CHARITY

The following amounts were contributed to the different funds from Jan. 11th to Jan. 18th.

For Our Sunday Visitor Building Fund	$1091 15	Total	$71,709 49
For Education of Priests for Four Dioceses	4 00	Total	12,144 20
For Missions—Home and Foreign	70 00	Total	10,440 66
For Literature, Propaganda in Newly Placed	11 25	Total	4,705 25
For Colored Shrine at Christ Ret. Washington		Total	1,000 00
For National Shrine	20 50	Total	2,644 25
For the Seminary		Total	454 89
For Mexican Schools		Total	150 00
Owner of St. Veronica (Personal Mortality $1.50, or 3 pace of Sheet members			1405

As itemized List of Contributions Follows:

$50.00—Lafayette, Ind.; Schofield Barracks, Hawaii, $40.00—Huntington, Ind. $35.00—Hinsdale, Ill. $20.00—Jersey City, N. J. $10.00—Oraibi, Ariz. $10.00—Pittsburgh, Pa.; Lanchester, O.; Bowie, Md.; American Ex., Wabash, Ind. $5.00—Breckenridge, Minn. $5.00—Evanston, Ill.; St. Louis, Mo.; Sacramento, Cal.; Holdredge, Nebr.; Clarion, Ia.; Potsdam, N. Y. $2.50—Saginaw, Mich. $2.25—Minneapolis, Minn. $2.00—Powhowan, Ark.; Chicago, Ill. $1.25—Tighenant, Mo.; Detroit, Mich. $1.00—Kansas City, Mo.; San Francisco, Cal.; Poplar Bluff, Mo.; Spokane, Wash.; Ravenna, Nebr.; Panora, Ia.; Havre, Mont.

Offerings smaller than $1.00 we do not publish for lack of space.

Building Fund—Last Two Weeks' Report—$205.15

Readers Speak to Readers

Belgian Fathers, Home Sweet Home,
Baguio Mount, Pr.
Philippine Islands, Dec. 1, 1922.

The question of finding a market for the lace made by our children in the schools of the Sisters is one that keeps me worrying a good deal, since on its happy solution depends the very existence of our schools. We have a very large stock of fine laces for which we can find no buyers here, and I cannot help thinking that a good market could be found in the U. S. Would you mind making an effort along that line? I am not asking for charity nor am I soliciting donations. I want the proposition taken up according to business principles. I guarantee the quality of these hand made laces. I can send samples and prices, and upon design given any kind of lace could be made. Of course I am willing to give a good commission on every sale.

We simply have to do something if we are to continue our schools without which all other missionary work here would be futile.

VERY REV. A. VAN ZUYT,
Provincial.

A CORRECTION.

"Have you not noticed, perhaps, in your own life, that religious neglect the Tabernacle far more than many lay people? After Mass a hurried thanksgiving; after Communion a few hasty prayers, and then for so many no more until the next morning."
—Sacer.

January 7, 1723.
Rt. Rev. Msgr. John F. Noll, LL.D.,
Editor of Our Sunday Visitor,
Huntington, Indiana.
Dear Father:

You will notice that I have attached to my letter a small clipping from Our Sunday Visitor of today.

I think the author of "Visits" must be misinformed when he says that religious neglect the Tabernacle far more than many lay people. Such a religious would not properly be a religious at all.

We, as religious, visit the Tabernacle not less than ten times a day and frequently oftener.

We were quite shocked to read such an accusation which must of necessity be false.

Very respectfully yours,
A RELIGIOUS.

We do not know how the little "filler" reproduced above, and commented on by the religious, ever got into our paper. The Sister who takes exception to the rebuke is correct. Everyone knows that the Religious spend, in the aggregate, several hours every day in the chapel, even if they are not seen in church.

Every publisher has at hand a number of short articles, which are used to fill in small spaces, and this was evidently culled from some periodical, without being carefully read.—[Editor.]

Pittsburgh, Pa., Nov. 28, 1922.
Dear Father Noll:

I am glad to note you are now devoting one issue of Our Sunday Visitor to religious instruction for non-Catholics as well as for Catholics.

I sincerely hope that each person that receives these issues will, after reading same, mail it to some non-Catholic friend or to any one at random from names taken out of phone book or from advertisements in magazines, directories, etc.

I have always advocated this and I think it would be a wonderful plan if you could induce St. Vincent de Paul Societies in the different parishes to organize clubs, and have each member take ten Sunday Visitors of the special issue each month and to mail these ten to a list of names. In this way the special issue would amount to several million copies and by being mailed, they would be going through the mails in all directions and to all parts of the world.

Advertising pays and we note practically all non-Catholic societies scatter leaflets broadcast and they are at it constantly.

Such members could obtain stamped wrappers at any postoffice for about one cent each with which to mail the papers. Then when their ten months time expired, they could have another team to take their place, and so keep it up indefinitely.

I do believe many Pastors do not see the value of the Visitor, as they do not announce it is for sale at the door, or if they do, it is usually in a weak or ordinary voice that does not get effect.

I attended Mass at a certain church last Sunday where there was little or no effort made to sell the papers by the boys in charge. If they would put a little of the effort put forth by regular "newsies" they would not have one left.

Faithfully yours,
J. D.

[Comment on above: Since it would cost every person nearly as much to remail the paper every month for a year as a year's subscription to the monthly edition, it were better to order the paper sent direct from here. Let twenty men prepare a local list of 100 and each pay for only five subscriptions. The cost would be only $1.00 the year each.]

Elwood, Ind., Dec. 30, 1922.
Dear Father Noll:

I am taking the liberty of writing you these few lines regarding the special issues of "Our Sunday Visitor" on educating the public generally. If I understand rightly, its just what is needed. But Father Noll, I realize it takes some work to get such good sound facts together. But the point I wish to call your attention to is this, I don't believe such good points get the wide circulation they should get, because so many Catholics fail to give your good work any thought. They neither read nor pass on the O. S. V. This idea of sitting still and trying to do as little as possible is out of date. That is just what the three K's are pleased to see.

What couldn't we do if properly organized? The Holy Name Society backed up by the K. of C. should pick out the best write-ups from Our Sunday Visitor to suit the localities; the one headed "Not So Easy for Cities to Take Over Catholic Children," is fine for any place; get these articles published in the daily newspapers, and have all special monthly issues of O. S. V. sent direct to many non-Catholics.

Father, excuse this letter, whose purpose is important enough.

HENRY C. BECKER,

Seattle, Wash., Jan. 14, 1923.
The Editor of Our Sunday Visitor,
Dear Rev. Father:

It may interest you to know that the writer is the originator, formulator and systematizer of the Dollar-a-Sunday system of the Sunday Envelope Collection as it exists today in the Seattle churches.

Right here at the Immaculate, I started it in January 1919, made a success of it, and my success meant the adoption of the plan by all our other Seattle Catholic churches.

I am not looking for praise but I think it about time to give this poor devil his due and say who originated the system, and the Church where it started.

In various periodicals the system gets mention from time to time. Seattle is spoken of as the place where it had its origin, but the Immaculate and its pastor have been overlooked.

Lest there be a dispute in later years as to whether it was Gerson or A. Kempis I thought well to give you this definite information.

I am inclosing a list of literature which will tell you of our success in Church financing within the past four years.

Your paper is distributed at all Masses here every Sunday and is highly thought of.

Very sincerely and fraternally yours,
W. H. CULLIGAN, O.N.

Denton, Texas, Dec. 28th, 1922.
Editor of Our Sunday Visitor,
The January number of Extension Magazine has an item which begins thus: "Msgr. Noll, Editor of Our Sunday Visitor, has inaugurated a good plan for the spreading of the knowledge that is necessary to eliminate religious bigotry. Once a month Our Sunday Visitor is devoted to the enlightenment of non-Catholics. Supremely excellent. Prejudice cannot be eradicated by force or recriminations, but by education and enlightenment." As long as non-Catholics are burdened with Protestant traditions, which were hatched 400 years ago, they will continue to oppose God's Church. If we are what they have been told, then their zeal against us is justified. It is our duty to convince them that they have been deluded. Scolding effects nothing. They want facts. So Our Sunday Visitor can render no greater service to our separated brethren than to devote its pages for their enlightenment. What a blessing it will prove to be if these lessons continue for the entire year 1923.

(REV.) RAYMOND VERNIMONT.

HEIRS WANTED

"LOST HEIRS"—A book with names for lost heirs and missing kin from different parts of the world. Chancery Court of England, Ireland and Bank of England list included. Send for Bulletin. International Claim Agency, Dept. 325, Pittsburgh, Pa., U. S. A.—Adv.

THE RIGHT SPIRIT.

"The middle-aged man in a seat in Train No. 208 from Philadelphia to New York did not lower his voice as he talked to his companion. Sitting just in front of him, we could not help hearing. These were his words:

"I often say to my salesmen: 'When you get home at night and sum up your day's business, don't say to yourself—'My commissions today amounted to five, ten, twenty-five, fifty dollars,' or whatever it was. Say: 'Well, that sale I put across today is not only helping me; it's helping a lot of other people. Somewhere, a hundred or a thousand miles away, is some man who is going to be kept busy and happy by that order I took. Somewhere, on account of that order, is some family which is going to have a little extra money for their daily routine or for some little luxuries.'

"That's the way I tell my salesmen to think of their business. Maybe my notion is too idealistic, but, anyhow, that's the way I believe."

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A FAMILY HOME BOOK

HEED THE CALL
Boys and Young Men

HOW TO DARKEN GRAY HAIR
A Cincinnati Barber Tells How to Make a Remedy for Gray Hair.

A well known resident of Cincinnati, Ohio, who has been a barber for more than forty years, recently made the following statement:

"Anyone can prepare a simple mixture at home, at very little cost, that will darken gray hair, and make it soft and glossy. To a half-pint of water add 1 ounce bay rum, a small box of Barbo Compound and ¼ ounce glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray-haired person look twenty years younger. It is easy to use, does not color the most delicate scalp, is not sticky or greasy and does not rub off."

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